

Religious Intelligencer.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

VOL. XXXIII.—No. 5.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 3, 1886.

WHOLE No. 1668.

NOW! NOW!

We have to thank many subscribers for prompt renewals for 1886.

There are many more who should follow at once. We are waiting for you, friends! We don't want to lose a single subscriber. We are anxious not only to get many new names, but are quite as anxious to keep the old and tried friends who have been with us for few or many years. It would be a great delight to us to have all present subscribers renewed for 1886 before the end of this month. Why not? If each one will try, the good work will surely be accomplished. If possible, let the next mail from your post office bear your subscription. TRY!

We trust the ministers and other friends of the INTELLIGENCER will not cease their efforts to secure new subscribers. Push the canvass steadily and vigorously, brethren.

Have you, brother pastor, yet given that one day to work for the denominational paper? If not, would it be convenient to do so some day within the next week? With a systematic effort in every church in the two Conferences it ought to be possible to double the number of subscribers in a month. Keep at it, friends.

WHAT THEY SAY.

We have had expressions of opinion from many subscribers as to the change in the form, &c., of the INTELLIGENCER. It is a great satisfaction to us to know that our readers so generally approve the changes. Several of the ministers have written us very kind and commendatory words of the paper. The following from them and others are specimens of what we have received:

Rev. Wm. Downey: I like the new form of the INTELLIGENCER very much.

Rev. A. Kinney: Am much pleased with the new form. It improves the appearance of our dear old friend. I have always felt when canvassing for the INTELLIGENCER that it was doing the Lord's work. May God greatly bless it in its mission.

Rev. G. W. McDonald: I like the appearance of the INTELLIGENCER. The change is, I think, a good one. The Lord prosper you. I will do what I can for the paper.

Rev. G. A. Hartley: I am pleased with the change. Though here and there one thinks it not quite so handy as before, I think they will all come to like it better than the old form. It never looked so well as now.

Rev. F. Babcock: The first number of the INTELLIGENCER for 1886 received. It is quite an improvement. Success to it and its editor.

Rev. S. H. Weyman: I like the change very much. The paper never suited me so well. Hope you will have many new patrons. Quite a number I have spoken to say they will take it.

Rev. J. W. Freeman: Last Sabbath, at Lower Pubnico, I brought the claims of the INTELLIGENCER before the people. I am pleased with the new form of the paper. Many have spoken to me of being well pleased with the change.

Rev. W. C. Weston: That "Cut Bible" article is worth much more than the subscription price of the paper. There is too much cutting of Bibles in these days.

Rev. Dr. Penney: I hasten to congratulate you on the improvement in the appearance, form and arrangement of the INTELLIGENCER. It was good before, but it is better now. It did me good to open it; and I kept saying, "good, good," as I looked on every page. It is such a clean, sweet, wholesome sheet, and so commends itself to every reader. I do hope the good brethren and sisters of N. B. and N. S. will join in giving you a good push that shall at least double your list of subscribers.

The Lieutenant Governor: "I congratulate you on the able manner in which the INTELLIGENCER is conducted. The selections alone make it one of the best family papers."

"I love the INTELLIGENCER more and more. It has been a great help to me as a young Christian. May God's blessing be yours."

"I have just seen the first number for 1886, and like it very much. I tender my congratulations and wish the INTELLIGENCER and yourself the summa bonum."

"Your paper would be greatly missed in our family. After being well read here it is sent to my son in Minneapolis."

"It is one of the links that binds me to the land of my birth, and to the church which is still so dear. If Free Baptists away from home continued to take the INTELLIGENCER they would always retain an interest in the work of the denomination. I trust the year may be one of great success to you."

"The friends of the INTELLIGENCER in this place are much pleased with the change. The paper is very bright and cheerful. May it be even a greater power for good."

From a great number of other readers we have received like hearty commendations, for all of which we are thankful. The knowledge that the INTELLIGENCER has the approval of Christian people in the prosecution of its work, and is accomplishing its mission gives us courage and strength.

Others of our exchanges that have been quoted before have made complimentary references to the paper. We append some of them:

The RELIGIOUS INTELLIGENCER, one of our most valued contemporaries, comes out in new form and dress, and makes a very handsome appearance.—*Presbyterian Witness.*

With especial pleasure do we note the marked change and improvement in the form and appearance of our Free Baptist confere of the British Provinces, the RELIGIOUS INTELLIGENCER of St. John, N. B. It is now an eight-page paper, presenting numerous and well arranged departments, and affording abundant evidence of ability and good taste. The same excellent spirit breathes forth from the new pages which we have always found in the old. The INTELLIGENCER richly deserves a large increase of its subscription lists, and we hope it will get it.—*The Morning Star.*

The RELIGIOUS INTELLIGENCER comes out in a new dress this week, and changed to the quarto form. We congratulate the editor, and the Free Baptist denomination generally upon the improvement. The INTELLIGENCER is a wide awake paper, and never gives an uncertain sound on any moral question. We hope it may have the patronage it deserves.—*Messenger and Visitor.*

The RELIGIOUS INTELLIGENCER, the organ of the Free Baptists, comes to us in a new form. It is now an eight-page paper and equals in matter and appearance the best religious paper in the Maritime Provinces.—*Liverpool Times.*

The RELIGIOUS INTELLIGENCER of St. John, New Brunswick, came to us last week much improved in appearance, with a new dress, and eight instead of four pages as heretofore. The change is an evidence of prosperity, upon which we congratulate the editor, Dr. McLeod, and all his family of readers.—*Religious Telescope.*

Our Contributors.

PASSING THOUGHTS.

NO. II.

In our last we referred to the neglect of daily private prayer, as one of the reasons for backsliding. We wish now to refer to another reason,—the neglect of daily private Bible reading. Jesus said, "Search the Scriptures." This saying is no less binding upon us than upon the Jews. "Search the Scriptures," for "they testify of me." Do we wish to know more of Christ? Let us search the records. How could Philip take the portion of Scripture the eunuch was reading, viz.: "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth," and preach unto him Jesus, if he had not read the Scriptures sufficiently to know that they spoke of Christ?

The Bible is pre-eminently the Christian's text book, or in other words, their path-finder. Without it we could not find our way to Jesus, and ultimately to heaven. It should, indeed, be the book of books to the Christian, the one book of His life; it should be read and studied by him more than any other book.

In John i. 45, we read: "Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." How did Philip know that Moses wrote of Christ in the law, if he had never read the laws? How did he know that the prophets wrote of Him if he never studied the prophets?

David not only writes, "Thy word is a lamp unto my feet, and a light unto my path," but "Blessed are they who walk in the law of the Lord." He asks, "Wherewithal shall a young man cleanse his ways?" and answers, "by taking heed thereto according to thy word." He declares, "I have

kept thy testimonies." How could he keep them if he never studied to know them?" The Lord was "his portion," because he determined to keep His word. Then he prays, "Quicken thou me according to thy word."

In the prayer of the Master, recorded in John xvii. He says: "I have given unto them the words which thou gavest me; and they have received them, and know surely that I came out from thee, and they have believed that thou didst send me. Sanctify them through thy truth: thy word is truth." There are a few reasons why we should read or search the Scriptures:

1. For Instruction. Paul, writing to Timothy, in the 2nd Epis. iii. 14-17, says: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which is able to make thee wise unto salvation, through faith, which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." David cries, "Open thou mine eyes, that I may behold wondrous things out of thy law." The Bible is indeed the book of instruction, wondrous things are in it. It gives instruction on points most affecting our welfare. Upon all moral and spiritual topics there is scarcely a question a good man may ask which may not be satisfactorily answered out of the Bible. Do we want to know something of the perfections and nature of the Great Lord of all? In the Bible they are divinely portrayed. Do we ask the most important of all questions, "How can sinful man be just before God?" The Bible answers, "He made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." How we ought to prize a book which brings such important discoveries before us. Then let us read it earnestly; pray over it fervently; practice its precepts daily; and thus through the teaching of the Holy Spirit be made wise unto salvation, through faith, which is in Christ Jesus.

2. For Examples. The Bible is a book of examples. It describes not only what religion should be, but in the examples we see what it really is. Each Christian grace which can adorn or elevate the human character is exemplified in the life of these servants of God. Piety in Enoch; faith in Abraham; fervor in Jacob; purity in Joseph; courage in Joshua; devotion in David; prayer in Daniel; boldness in Peter; labour in Paul. And when we read the lives of these saints of God it should be to follow the example set; i. e., that we may walk with God as Enoch, fear Him as Abraham, wrestle with Him as Jacob, fear Him as Joseph, contend with Him as Joshua, worship Him as David, pray to Him as Daniel, love Him as John, labour for Him as Paul. We should try to imitate the Godly spirit. The Bible gives the failings of those of whom it speaks as well as their virtues. It describes the conduct of Peter when denying, even with oaths and curses, saying: "I know not the man," as well as when avowing his attachment to Christ, and saying: "Though all men forsake thee, yet will not I." 3. For Consolation and Comfort. The Bible is full of promises. They suit every case, meet every emergency, scatter every doubt, redress every grievance, and wipe away every tear. They are pure in their source, satisfying in their nature, perpetual in their duration. And when we read, let us remember that God is speaking to us, and that we are to believe and act upon what he says. He is speaking to us individually. Pray then for faith to claim the promises; to appropriate them; to exhaust their sweetness; and to apply them to our circumstances. Live on the promises, plead them before the throne of grace, and we will find them "to be yea and amen in Christ Jesus, to him that believeth." We believe firmly that backsliding begins with the neglect of daily private prayer; and the neglect of daily reading of the Bible.

W. J. HALSE.

SOCIABLE.—An oyster sociable held in the school-room of the Fredericton Free Baptist Church last Thursday evening was a very pleasant affair, profitable financially and otherwise.

SALUTATORY.

We hail thee dear INTELLIGENCER, in thy new robes. Very fair wert thou before; wide and ample were the skirts of thy garments, yet wert thou decked with modesty becoming those professing godliness, through good works. We admire your new and improved appearance. The fashion is chaste, and beautiful to behold. None fairer, and few so comely come to our home. We congratulate you on your taste.

We have watched you for years, and admire the spirit by which you are actuated. The high and noble principles of right have ever been held aloft in thy columns. Sin, in all its forms of wrong-doing, hypocrisy and double-dealing, has had in thee a strong opponent and reprover. We admire the firm manly purpose exerted on behalf of good, of religion, of morality, of progress; for the upbuilding of Christian character, for the aid given in raising the standard of conduct to a higher level, to a more perfect model, to a purer life—a state more in accordance to the requirements of the gospel. Oh that men would give heed to thy wise counsels.

We are pleased with the religious tone of thy pages. They come to us perfumed with the spirit of Christianity; they bear love to God, and love and good will to men. Thy orthodoxy is fragrant with the truths of the Bible, shining in the light of the nineteenth century. There are no dead elements, no crudities, no unsafe corners to be found within thee; all walk safely across thy borders, and they find in thee that which is healthful and nourishing.

We more than admire thy morality. The teaching in thy pages on righteousness and temperance causes thy friends to rejoice and be glad, while the votaries of damnation are made to tremble and recoil more and more deeply into the darkness of the outskirts of hell. We have treasured up in our heart of hearts the good things said and done in thy pages in days that are past. Thou art bold and valiant for right. The learned Rabbi at the west who would promote the good morals of our sons by giving them that which the sons of Jonadab refused at the hands of the Lord's prophet in the chambers of the Lord's house, and he who ministered in holy things in the misty city by the sea—and echoed in the east the teaching of his master, both received from thee that withering rebuke that revealed to them as clear as a ray of light, that our sons and daughters shall not be deceived by the teaching of such false and dangerous leaders of morals. The man of God who espoused the cause of the devil in the late contest for right in Fredericton met the Lord—the strong arm of the Lord in the spirit of the columns of thy pages.

It is a solemn thought, yet it amuses us sometimes to see a ? assume the garb of a saint. You expose a short time ago is to the point. This mark (a crooked one) may have mused, or even may have read: "When thou makest a supper call not in the men who have by their folly helped to fill up my treasures—whom I have robbed of their wealth, of their health and their good name, made their wives worse than widows, changed their once beautiful homes into dens and hovels; neither will I call in the fawning sycophants who are at my beck and my nod, who come and go at my pleasure. No! but go to, I will, as in the garb of an angel of light, make a gospel dinner; the poor children shall be there, yea, one hundred of them. What matters it that I have aided in making them so? The children shall be fed; and I, even I, shall purchase a good report by this worthy kindly deed." This hollow mockery might have passed current on many a Christian counter had not thy watchful eye seen and thy faithful voice warned the two credulous public of so foul a libel, so black a lie on the beneficence of the Christian character. We thank thee for thy faithfulness. "Many daughters have done virtuously, but thou excellest them all. The faithful witness on the broad river on the north, and she on the wide deep haven by the sea, can well come and learn of thee, in thy bold and fearless denunciation of evil in high places and in low places; and thy holy courage whenever and wherever there is war to be made against wrong and for the right.

We welcome thee to our homes. You

are a safe and pleasant companion and guide. The old and the young love thee alike. Thy counsel is good and safe, and our prayer is that God will bless and sustain thee in thy good work. "May the words of thy mouth, and the meditations of thy heart be acceptable in thy sight, O Lord, our rock and our redeemer." "The Lord bless thee, and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace."

To this ancient benediction I would only add, and that on bended knees, Amen and amen.

W. C.

"TOMKINS AND FATHER."

"Knoxonian," one of the raciest writers in the religious press of Canada, is nearly every week saying good things in the *Canada Presbyterian*, and saying them in a way that ensures their being remembered and having effect. The latest from his pen is about "Tomkins and Father," and in it he administers some sharp rebukes, but not too sharp. This is how he puts the case:

A distinguished English visitor saw Tomkins and Father painted upon a sign board in New York City. The name and style of that firm astonished the Englishman. In his slow, old-fashioned country the firm would be Tomkins and Son. Young America had got ahead of his male parent and wrote it Tomkins and Father. The name and style of that firm is very suggestive and explains a good many things that trouble us on this and the other side of the lines.

Tomkins and Father explains why some children come very irregularly to the Sabbath-school. Young Tomkins does not feel like going every Sabbath, and Father and Mother Tomkins have no authority to send him. The lad does what he feels like doing, not what he ought to do or is asked to do by his Sabbath-school teacher. The result is that Tomkins junr. is very irregular in his attendance at the Sabbath-school, his teacher becomes discouraged, the superintendent is asked to interfere, the pastor tries his hand, but all to very little purpose. Tomkins junr. is the managing member of the domestic establishment and he comes and goes as he thinks proper. Sabbath-school conventions discuss such questions as "Irregular attendance," "How to keep the larger boys in school," etc., but no convention can mend the matter. Tomkins junr. is the managing member of the home firm and he does just as he likes. The only remedy is for Tomkins senr. to become the head of the firm.

Tomkins and Father explains why it is so difficult to keep order in some Sabbath schools. One would naturally suppose that children assembled to study God's Word in God's house on God's day would conduct themselves in an orderly manner. Of course the young of all animals are playful, and no reasonable man would expect two or three hundred children, brimful of life, to keep as quiet as grown people. That should not be expected; but there is a well-marked difference between vitality and disorder—between the natural outflow of youthful life and rowdiness. Lack of parental authority at home accounts for a large proportion of the disorder that prevails in some Sabbath schools. Tomkins junr. does just as he pleases at home, and he naturally supposes that he should do just as he pleases everywhere. The fault lies with Tomkins senr. and his better half. They allowed Tomkins junr. to become manager of the home firm when he should have occupied a subordinate position in the domestic establishment. If Tomkins senr. would apply the family birch a little to Tomkins junr. the application would do far more good than any number of good resolutions passed at a Sabbath school convention about "How to keep order in the Sabbath school." Tomkins senr. should take a lesson from Abraham, and "command" his children to behave themselves. Abraham and Sarah, his wife, were better authority on home training than any convention.

Tomkins and Father explains quite clearly why it is so difficult to keep order in many of our high and public schools. If the Minister of Education could tell the number of teachers who lose their situations each year on the vague general charge that they "cannot keep order," the figures would throw a flood of light on family training. Why is it so difficult to keep order? Simply because young Tomkins has never been kept in order at home. The young scamp has always done just as he pleased at home, and now he thinks he ought to do just as he pleases in school. He has trampled upon everybody and everything in his father's house, and now he expects to trample upon his teacher in the school house. That is exactly how the matter stands. Too often the trustees take the part of young Tomkins. Perhaps old Tomkins is rich, or he is connected with some of the trustees in business, or some of them want his vote and influence, or their wives are on very

intimate terms with Mrs. Tomkins. The teacher, perhaps a young woman supporting a widowed mother, or helping to support a poor family, has no friends. Perhaps she is a hundred miles from home. Anyway she is only a poor teacher. It is much easier to dismiss a poor teacher than offend Tomkins and Mrs. Tomkins. So these manly and enlightened guardians of our educational interests meet and dismiss the teacher on the general charge that she "cannot keep order." It makes one's blood boil to think that such abominable tyranny and injustice can exist and grow on public money, but such cases occur every day. Cases have been known in which Tomkins senr. was a member of the Board himself, and the teacher was dismissed because he or she could not control Tomkins junr. Tomkins dismissed the teacher because his own son was a young Arab or his own daughter an ill-bred, impertinent fledgling! It would perhaps be wicker to take any satisfaction from the fact that the day of retribution soon comes to the Tomkins family. Tomkins junr. and Miss Tomkins soon bring the Tomkins family to disgrace and the worst feature of the case is that their own conduct perhaps helped them to bring in the shame.

Teachers put the "bud" on Tomkins junr. Put it on vigorously. Put it on if you should walk out of the school-house to-morrow. A rigorous application of the "bud" on the youthful members of the Tomkins family for 1886 will do the country much good.

Tomkins and Father explains why some families go so irregularly to church. Arnot says the finest sight on this side of heaven is a large, intelligent, devout congregation assembled for worship. It is a fine sight, and the finest part of it is a long pew with a solid-looking man at one end, a fine motherly-looking woman at the other, and a row of handsome, well-behaved children between them. The name of that family is not Tomkins. The heads of that family train their children on the Abraham principle, and when these children grow up to manhood and womanhood these parents will have their reward. They will have a higher reward farther on.

Tomkins and Father explains why crowds of half-grown boys and girls are seen gadding about on the streets of our cities and towns at unreasonable hours. The youthful members of the family go out and come in when they please. The house is too small to hold them at night, and the result quite frequently is that some of them get shut up in a good deal smaller room than any room in the Tomkins homestead.

Tomkins and Father explains why a very large proportion of the convicts in the penitentiary are very young men—some of them mere boys. Tomkins would not control his family—perhaps Mrs. Tomkins would not allow him to do so—and the Sheriff undertook the duty for him. That is how it too often ends.

A good thing to do at the beginning of this year would be to change the name and style of this firm. Instead of Tomkins and Father, make it Tomkins and Son with all that the change implies.

Among Our Exchanges.

SHOULD HE GIVE?

Here is a case that gives rise to anxious thoughts to more than the inquirer we fancy: A friend writes: "Is it always right to give?" and makes the following statement:

"For example, a poor man has rented a farm, but as he has no capital to start with, he has to buy his seed, stock and implements on credit. Then, after about fifteen months, the rent comes due, and his stock and implements are to be paid for. In order to meet the above he sells all he has, and still all his debts are not paid. How much should such a one give for the support of the gospel where he lives?"

Two considerations ought to have weight in forming any proper judgment. 1st. Christian giving is to be as the Lord has prospered. In the matter of cash remuneration from farms, stocks, etc., in the case before us, there has been but little, but evidently the Lord prospers one otherwise than in pocket. One's health, one's home happiness, one's spiritual blessings, all belong to the prosperity upon which Christian benevolence is to be based. When it can be said that in none of these things God has given prosperity, it will be time to answer our brother's question in the negative. 2nd. Christian benevolence is to be looked upon not only as giving, but also as debt paying. As we look upon it, every one when he gives himself to God is as sacred a bond as his promise to God, as a note of hand. The Almighty may not press so hard as other creditors, but he is creditor and his child is debtor nevertheless. We should say that God's claims stand first.—*Can. Baptist.*

NEITHER "SLEEPER" NOR "SMOKER." A preacher who loved smoking, in a heated discourse exclaimed, "Brethren, there is no sleeping-car on the train to glory." The party whom he aimed to hit, responded: "No, brother, nor smoking-car either."—*Nashville Adv.*